

for thou art our well beloved
guest, venerated like
an elder in a city,¹ and to be
cherished like a son.

8. Thou art manifested in the
timber, AGNI, by the
act of attrition : thou art the
bearer (of the oblation),
as a horse (is of his rider) : thou
art like the circum-
ambient wind: thou art food and
dwelling;- thou art
like a (new-born) babe> and
variable (in movement) as
a horse.

9. Thou consumest, AGNI, the
unfallen (trees) as
an animal (feeds) upon pasture,
when, undecaying
deity, the flames of thee who art
resplendent shear
the forests.

10. Thou enterest as the
ministrant priest into the
habitations of men who wish to
perform sacrifice:
render them prosperous,
benefactor of mankind : be
propitiated, ANGIRAS, by the
oblation.

11. Divine AGNI, revered as a
friend, who art
abiding in heaven and earth,
communicate our praise
to the gods : conduct the offerer of
adoration to domestic
felicity ; and may we overcome
our adversaries, our
iniquities, our difficulties : may we
overcome those³ (sins

¹ *Ranvak puriva juryal, mimir na*
trayaydyah: the first
part is interpreted *nogartjtim vriddko*
hitopadeshtd rdjd iva
ramaniyah, to he had recourse to as to an old *Raja*
giving good
council in a city : the second half, *putra iva*
pdlaniyah, to be
cherished like a son ; or *trayaydyya* may be
explained, en-
dowed with three merits, learning, penance,
devotion ; or one
having had three births, the natural, investiture
with the sacred
string, and initiation or preparation for sacred
rites, *dikshd*.

² *Sicadhd gayak* are rendered *annam rjriham cha*
: there is no

verb, but the scholiast supplies *Wiavasi*, thou art.
⁸ The text has *td tarema_t* may we cross over
those, which
Sdyana interprets janmdntarakritdni pdpdni.
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